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granting an accepted standard of selection—he is to be commended in his contention that it should be possible to build up a eugenic system of *tabu* as unquestioned and imperious as are the dictates of conventional usage in matters of less concern. “It is the business of those who believe that eugenics is the greatest ideal in the world to make a eugenist of Mrs. Grundy” (p. 231).

Two topics have been emphasized by Dr. Saleeby in a way to deserve special comment. One is the class of influences which he denominates “the racial poisons.” As racial poisons he enumerates alcohol, lead, narcotics, syphilis; but it is to alcohol that he gives his attention, and in the elucidation of its effects on the race he marshals facts and masses his evidence as nowhere else in the book. Moreover he does not rest his case on one sort of evidence, but deals with four: the somewhat uncertain degeneracy of germ-plasm as a result of alcoholism; the probable evidence of inherent and transmissible degeneracy which habitual drunkenness affords; and the undisputed evils of foetal intoxication and neglect in infancy which menace the children of drunken mothers. Granting that this is the writing of a partisan and perhaps an extremist, the chapter carries its unavoidable lesson.

The second point of emphasis is the psychical qualification for parenthood. Dr. Saleeby rightly rebels against the purely rationalistic ideal of motherhood as essentially a source of unexceptionable inheritance. The eugenic mother must be motherly. If only we make allowances for mother-instinct which has been obscured by ill-advised education or which has not had early awakening, we can heartily agree with the author’s distrust of the “worker bee” woman as a prospective parent, and with his skepticism about the giving of bonuses to encourage the marriage of persons who felt no other motive.

On the whole Dr. Saleeby has shown himself in this book as a popularizer. To the public such thought as this is still unhappily new. Here it is presented in an incisive and unusually vivid style, and with clear conviction. Something suggests that the book grew out of lectures. In style as well as in substance it is stronger as parts than as a whole. We cannot think of it as the message of any second Darwin; but it may yet be a message well suited to the time. In one city, at least, and at one time, the book has been posted as a “best seller.” The author more than once has declared that his desire is to be a prophet of the new and better understanding of social needs. To create sound opinion is the expressed purpose of his book (p. 158). For its promise of awakening wider interest it is welcome; but if we seek a satisfying science of eugenics the reader of the book must agree with its author that this is still to come.

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Liberty and Progress. By C. Y. C. DAWBARN. London: Longmans, Green & Co., 1909. 8vo, pp. xvi+339. 9s.

Liberty and Progress is an endeavor to adjust the programme of social reform to the philosophy of individualism. The method of treatment of the subject does not follow the usual plan and the style of expression is not the one a reader usually meets in works dealing with this subject.

Reforms are looked upon with skepticism by the author. At the very

outset the reader is warned against accepting everything that bears the reform label. The first sentence in the preface is: "Today the air is full of reforms—well-considered reforms, ill-considered reforms, and reforms not considered at all. Their variety is legion, their qualities as varied, but all have one common characteristic, the spending of money—other people's money—and as an inspiration it might be suggested that the greatest and most wanted reform of all is to reflect more and scatter less." Further, the reader is warned at the outset that the author has no new gospel to preach, no new suggestions to make, that "at most will only be found old truths restated and forgotten teachings re-enforced." "As regards real progress; it is not to be achieved by making a clean sweep of every existing institution, when we shall probably have nothing but a ruin for our reward, but by trying to appreciate what existing conditions really are, and then proceeding by steps" (p. viii).

The book is divided into three parts, as follows: Part I, "The Employed"; Part II, "The Principles of Employment"; Part III, "Our Underpaid and Unemployed."

At the outset liberty is taken up and described in the usual way. Then follows an extended discussion of the question of wages and how they are determined. The analysis hardly goes beneath the surface, and one feels that if the purpose was primarily to answer the question, that purpose has hardly been accomplished.

The more practical part of the book is Part III. In this the author takes up the features of a positive programme. First is considered the birth-rate and its regulation. "First and foremost is Nature's universal law that more progeny are born than she ever intends to exist" (p. 226). The result of this is that population increases up to the "starvation line." "To further aggravate the evil of those just above the starvation line, just able to subsist by work, another powerful engine for evil is well-intentioned but ill-placed charity. This by enabling some to work for less than a living wage makes life absolutely and altogether intolerable for those who have to depend solely on their labor" (p. 228). This combination of Nature's law with the present methods of charity make "the problem of our poorest almost an impossible one to solve."

The plan for meeting the difficulty, so far as the author sees that it can be met at all, consists of the following parts:

"First and foremost" in importance is "the enforcing of parental responsibility." This our modern methods fail to realize. "The first thing we ought to do is to change the law as to the rights of worthless parents in their children's labor, and to put them on the proper basis of the child's interest alone; and the next thing we ought to do is to reduce to practice what we are agreed on in theory that for people to have children they cannot provide for is a crime against the children and a crime against society" (p. 240). To do nothing more than to relieve children after their birth is to increase the evil. The real remedy is prevention of birth through enforcing parental responsibility. The second part of the plan is the inculcation of thrift. The test of all means of alleviation is, Do they inculcate thrift? To this test he brings insurance, and concludes that compulsory insurance is not promotive of thrift. The voluntary character of insurance must be preserved. The third part is found in assistance from the legislature in organizing labor asso-

ciations among the poorest. The fourth contemplates the compulsory raising of the wages of the poorest paid. "Would it be possible," he asks, "in those cases, say, where 5s. a week was the ruling figure, to make it 7s. 6d.?" If that be "not a princely income, it is 50 per cent. better than 5s. An inch in the way is worth a mile in the clouds." He answers his question in the affirmative, though he realizes some of the consequences that may follow. These consequences he regulates by further control. That the increase in wages may be well spent the precaution must be taken that it go in the direction of extra housing accommodations, for example. Then, too, a policy of exclusion of immigrants must be adopted. The foreign competition for markets would take care of itself through the increased efficiency assumed to follow upon a raising of wages. "No doubt if a wage is so low that it ought to be raised, and yet it cannot be raised, it will suggest the inquiry, Is such trade worth preserving?"

These are the points of the policy urged. Doubtless their expansion in sufficient detail would have increased the size of the book beyond practicable proportions, yet as one reads them and notes the tone of assurance behind their statement, one's mind is filled with questions the answers to which are hardly suggested, much less stated. This characterizes the book as suggestive rather than conclusive, which perhaps is all that was intended in its writing.

In closing, one should not fail to note the fact that the individualism of the author is not individualism as generally understood. "The very foundation of individualism is that services should be appraised at their true value and paid for accordingly" (p. 19). "The very foundation of individualistic society is the *just* payment for services rendered, and our last duty as a state is to find at what bottom figure some slave class can be compelled to labor" (p. 33). "Where men are improvident, and have had the misfortune to be born of improvident parents, 'tis true they find life very hard. But it is not the least merit of our present system of individualism that the reward for thrift, industry, foresight, and self-restraint is so universal, and it might also be added, so certain" (p. 118). "While we speak of individualism it is only in theory it exists, for the amount given and spent in the assistance of others is simply fabulous. Not the least merit of individualism is that whilst it develops all the stronger points of a strong people, it gives such free play to altruism. And the danger today is that it is altruism and not individualism that spells the decadence of our race" (pp. 333, 334).

The reader must decide for himself whether this is individualism or not. Upon his decision will depend, not so much his agreement with the points advocated in the programme, but his naming of the programme: individual, or not. After all that is a small matter, compared with the programme itself.

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Les expropriations et le prix des terrains à Paris, 1860-1900. Par MAURICE HALBWACHS. Publications de la Société Nouvelle de Librairie et d'Édition. Paris: Ed. Comely & Cie, 1909. 8vo, pp. 416. Fr. 8.

An extremely interesting, original, and careful study of the movement of the price of land in Paris during the last half-century. The idea underlying the